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WEEKLY REVIEW.

—A friend on the other side of India, J. M. T, writes as follows:

"Our work at Rangoon continues to prosper. The meetings are well attended and conversions take place nearly every week. The Lord is adding to the membership from time to time so that they now number nearly one hundred, having almost doubled since I was there. Many are deeply interested in the work of entire sanctification, and a number have entered into the enjoyment of the experience. Bro. Carter's health is almost fully restored. They have an English school with 26 pupils, and on the whole are succeeding wonderfully well in developing the new work. God be praised for all His goodness to them and to the dear people at Rangoon."

—A friend showed us the other day a letter which he had received from one to whom he had lent a copy of "Friendly Words to Romanists." The letter showed that the spirit of the writer had been a little ruffled by the audacity of the author of said book, in venturing to speak disparagingly of the Holy Catholic Church. We dare not flatter ourselves that the little book was really read by him. But what surprised us not a little was that this zealous Romanist should have recommended his Protestant friend to read Tom Paine! Is this then the kind of literature that Holy Mother church encourages her children to read? They are not to read any book that reflects upon the Roman Catholic church, but are free to read works containing the most outrageous and scurrilous attacks upon the Lord Jesus Christ, his apostles and the prophets that spake before of his coming. Even the infidel literature of the present day disowns altogether any connection with Tom Paine; but here is a Roman Catholic, eager to show the superior claims of his own Church, recommending a perusal of the works of that wretched man. This simply shows how remarkably that Church has stolen away the faith of her devotees from Christ to herself. The word of God is of no account; may indeed be spoken of most contemptuously; but the word of the priest is everything.

—The number of Old Catholics in Germany is 60,000 and is not increesing It is very evident that this is not the axe which will bring down the old tree; it does not even aspire to be; a little trimming of the branches is all that it thinks necessary. Not by might, nor by power, but by my Spirit, saith the Lord. They that are led by the Spirit of God will be led *out of* this system, and will bear their testimony from without and God will use it. Good men in that corrupt system are not where God can acknowledge them and work with them, for to acknowledge them would be to acknowledge the system with which they are identified. The Spirit of God is the Spirit of truth and those who are led by him are led into the truth and thus led out of falsehood. "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues." This is the command of God, and if it had found a suitable echo in the Protestant church, there is reason to believe that many earnest Roman Catholics would have been enabled to hear it and save themselves from the unhappy complicity. But a new definition of Christian charity has come into vogue, and many good people think they are exhibiting this grace when instead of testifying against the Church of Rome, they labour to speak commendingly of her. Under this shield the Ritualists have carried on their mining operations, and because of this many of the most energetic and devout sons and daughters of Rome have been hindered from coming to the light, and escaping from priestly servitude.

—Almost every body has read the account of Archibald Forbes' ride from Ulundi to Landsman's Drift, through a country swarming with desperate savages, in many places trackless, a ride of 20 hours on a stretch, and all for what? To be the first to convey the news of the Ulundi victory. In consequence of this self denying effort Sir Garnet Wolseley was in possession of the news two days sooner than he would otherwise have been. All the world applauds, and Mr. Forbes will perhaps obtain a Zulu medal for it. Such efforts are thought to be well bestowed when the tidings relate to earthly victories. The servants of Christ are bidden to use all despatch in making known to men the glad tidings of great joy, that Christ has opened up for the sons of men the way to the everlasting kingdom of God. How little are men concerned to hear this; how little importance do they attach to the efforts of Christ's ambassadors.

—A Kurrachee paper calls attention to the analogy between the Khoja form of Mohamedism, of which H. H. Aga Khan is the head, and the Church of Rome, in respect to the reading of the Koran forbidden by the former and that of the Bible forbidden by the Pope. The reason is sufficiently obvious; the Bible and the Koran do not favour the claims of these religious magnates.

—We acknowlege receipt of the July number of the *Vedarthayatna*, reaching to the 164th hymn of the Rig-Veda-Sanhita. Hymn 162 is all about the sacrifice of a horse, and in it the gods are so warmly congratulated on the feast provided for them, that one begins to suspect that the use of horse flesh for food is no Parisian novelty. Let our Brahmin friends who in one breath exalt the Vedas and stigmatize as murderers those who eat animal food, give heed to this hymn. Here are a few of the verses:

1. May not Mitra, Varuna, Aryama, the mobile Vayu, great Indra, and the Maroots despise us that we are going to proclaim in this sacrifice the achievements of the powerful and the God-begotten horse.

7. The horse has come forth. My hymn is composed beautifully; the sleek-backed horse is going to the regions of the gods. The wise poets are congralulating him. We have given him good connections through a feast to the gods.

11. What of thy limbs, while they are being cooked on the fire, may run down towards the knife when thou art cut, let not that stick to the earth, nor to the grass. Let that be given to the longing gods.

12. Those who eagerly see the horse cooked, who say 'it is smelling agreeable, take it out,' who wait to receive the alms of the equine meat—may the eagerness of all these pervade us.

Hymn 163 is of the same character. Here is one of the verses.

9. This horse has now golden horns. His feet are now of iron. Even Indra, swift as the wind, became second to him—to him, to the oblation of whose flesh the gods themselves came down and whom after his immolation Indra was the first to mount.

—The following has been handed us by a friend:

The members of the Meth. Epis. Church, Egutpoora, gave their annual tea meeting on the 19th inst. in the Station Reading Room. There were about 120 persons present. The pastor, Rev. G. K. Gilder, explained that the Sabbath school, which was in abeyance for three months when the heavy rains fall on the ghauts, would now be re-opened and the work carried on with renewed earnestness.

The choir—a large, and efficient one for an outstation, under the able leadership of Mr. Haller, sang several pieces of sacred music, including a service of song—"The woman of Samaria," very effectively. Two of the pieces were sung by the children in a manner that caused quite a thrill of delight. It was a real pleasure to hear them.

Two or three friends from Poona and Bombay addressed the parents, children and friends. The Rev. I. F. Row spoke very well and very impressively; and the Rev. Mr. Crampton, the resident Ch. of England minister, expressed the gratification he felt at having spent so pleasant and profitable an evening, and the sympathy he had for the object of the meeting, and the work the brethren were engaged in.

The services on the Sabbath following in the M. E. Church were of considerable interest. In the morning for the workers and reapers in the "fields of sin." In the evening, at the beginning of the service, two natives were baptized and received into the Church, and at the end of the service, there were three seekers of salvation among the Europeans who attended in large number. A deep impression made upon all.

The writer thinks it a matter for thankfulness to the Lord of the harvest, that he has given our Bro. Gilder this charge, and that the brethren and sisters co-operate with him so cordially as they do. They are earnest working Christians, and are "kindly affectioned" not to ministers, visitors, and friends merely, but to one another—fulfilling the apostolic injunction, and shewing what appears to be the true spirit of Christian fellowship.

T. G.

—We are glad to see a Marathi translation of "The sinless Prophet of Islam," the

paper in the last number of the Indian Evangelical Review to which we referred some time ago. It has been published by the American Marathi Mission. The following, already noticed by us, have also been published by that mission: "The Faithful Dog and his Basket;" "Uncle Johnson."

—Mr. Coghlan, Sessions judge of Tanna, in the case of a woman tried for bigamy, has laid it down that the fact of her having become a Mahomedan was a virtual annulling of her previous marriage as a Hindu. She could not be a Mahomedan and the wife of a Hindoo, and consequently committed no offence in marrying her present Mahomedan husband. This judgment seems to differ widely from that which was pronounced in the celebrated Huchi case.

—Our readers are not unfamiliar with the name Chatauqua. It is the name of a Lake in the state of New York, which has an Island in the centre of it to which some thousands of Sunday School teachers and others are accustomed to resort every summer for the purpose of spending several weeks in united study. Our friend the Rev. C. P. Hard has sent us the *Chatauqua Assembly Herald* for Wednesday, August 14th, a large daily journal chronicling the work of the assembly. To give an idea of the work done or attempted, we make an extract from the programme showing the work cut out for Aug. 14th.—7-30 a. m. Greek, Dr. Strong. 8. Children's hour. Normal Conductors' Conference. 9 Special examination. Chatauqua Foreign Missionary Institute. Address on the Children of India, by Rev. C. P. Hard. 10. Lecture on Jerusalem. Exegetical Conference. Dr. Vail. Calisthenics. Microscopic exhibition. 11. Morning Lecture. Queen Elizabeth. 2 p. m. Lecture, Lost Souls under Natural Law; Joseph Cook. 4. Lecture, East of Jordan. 4-30 Conductors' conference. 5. Lecture. Jerusalem. 5. Primary Class. Mrs. W. E. Knox—Hebrew. Dr. Vail. Phonography. 7. Question Drawer Lecture, by Joseph Cook. 9-15. Illuminated Fleet and Fire works. 10-15. Night bells. The following from the *N. Y. Evangelist* will give a good idea of what is proposed to be accomplished by this annual gathering, which originated in 1874.

"There is a school of languages, which holds its daily sessions for a number of weeks, in which French, German, Latin, Greek, and Hebrew, are taught. Any person wishing to review his linguistic studies, any teacher wishing to improve his knowledge, any graduate of either sex, desirous of extending his or her study of the languages, may spend a series of vacation weeks at Chautauqua, not only very pleasantly but very profitably. Lectures on science, literature, art, and music, are given by competent lecturers, among whom are some of the ablest in the country. A course of lectures on physical training has been given during the present season, and perhaps it is a good sign of promise that an able lecture on *cant* was listened to with general satisfaction.

"Last year an association was formed for the pursuit of after-school studies, to be continued at home through the year. It is somewhat after the plan that has been pursued in Boston and elsewhere. Its design is to encourage substantial reading and profitable study at thousands of firesides. It meets a want of those who have closed their school-days, and who wish still further improvement, and those also who cannot avail themselves of established institutions at all. A curriculum is *published, and examination papers are solicited* from all who become members; and upon the attainment of certain fixed standards a diploma is given. Already about eight thousand members have been enrolled, representing almost every State of the Union, as well as the Dominion of Canada.

"There can be no doubt that the followship secured in such a movement, may operate as a powerful stimulus to certain classes. To young men, as well as old, who have a fondness for the study of languages or sciences, and to young ladies who in the leisnre of their homes would be saved from ennui by this ennobling object and pursuit, the plan seems to promise a resource. Not the least of its advantages will be an elevation in the quality of popular reading. The tens of thousands who read by no plan whatever, and who for the most part read only the flashiest of novels, exciting the brain and rendering the character morbid by that which *only* stimulates, and does not instruct or enrich the mind, may here find themselves guided to a higher range of reading, and to more profitable study.

—Many seem to think that there is an end of all controversy when a person can plead in vindication of an act, that he was led to do it by convictions of duty. This certainly is not according to the ethics of the Bible. No such apology is there accepted. The Scriptures assert that truth is so far accessible to men that they are responsible for violating it, no matter how conscientiously they do it. The same measure of light is not indeed vouchsafed to all, and the responsibility of men is according to their opportunities. When a great body of men, clothed in the garb of sanctity, professing to be the ministers of God, bring all their influence to bear to hinder men from coming to the knowledge of that word which God has given as a lamp to our feet in this dark world and by which we are to be tried at the last day, the chief responsibility for the neglect of the Scriptures thus caused, will rest with these false teachers. But they who are misled by them are not exonerated. They are rendering to a priest that very confidence which God demands for himself, nor have they any right to render it without very clear evidence that it is the will of God they should do so. Now it is very certain that in the case of the Roman Catholic clergy, there is no such evidence; in fact, no evidence at all, except the declarations of the priest himself, the interested party. The prophet of Bethel who so fearlessly denounced the idolatry of Jeroboam and his court, was afterwards misled by a false prophet to believe that God had modified the instructions given him, and the false trust which he thereupon placed in the pretended prophet, brought upon him the displeasure of God, while the old deceiver was suffered to live on. To whom much is given of them shall much be required. In many cases this comparison will not hold good, the Roman-Catholic laity not having generally better opportunities than the priesthood to know the truth. But their personal interests are not so closely bound up with the system as those of the priests are, and we might consequently expect that their minds would be more open to receive evidence. We are told that the Roman-Catholic clergy of Bombay, instead of being shocked at the case reported by us last week, think it a very admirable thing in the mother of the children that she had them rebaptized in the Church of Rome, though it involved five years of an acted falsehood. We certainly do not accept of this view of the matter; she and her children should have felt that there was a serious contradiction between the obligation to be true which God had written in their hearts and that which the priest bade them do in the name of God. "If an angel from heaven preach any other Gospel unto you than that which we have preached, let him be accursed," says Paul. The Romanists themselves will, in disputations with the heathen, insist that it is unlawful to believe such things of God as conflict with the natural sense of justice and holiness implanted in men. By their fruits ye shall know them, says our Lord, in the Sermon on the Mount, speaking of false teachers; implying that it is competent for Christians to know whether those who come to them in the name of the Lord are really from him or not; namely by the congruity or incongruity between their conduct and the teaching of the Scriptures. And we cannot but hope that some among our Roman Catholic friends will be brought to see, by the things that we have divulged, that they have a duty toward God which they are not fulfilling so long as they neglect to make themselves acquainted with the teaching of the apostles and prophets, the foundation of the Church of God. Ephes. ii. 20.

—We have received the fourth report of the Bethel Sonthal Misson conducted by Mr. A. Haegert, Missionary. Twelve were received by baptism on profession of their faith, making the total number of Church-members 57. There are five Sonthal preachers and teachers by whose agency the more direct village Evangelization has been carried on. The report assures us that it is a mistake to suppose that the Sonthals have no sacrifices to make in becoming Christians. There are 15 boys in a Training school and there are 6 village schools. The Medical branch yields more apparent fruit than any other. Mr. Haegert has been joined by a young man from Scotland, Mr. Patterson, of whom the Rev. Mr. Evans, the Hon. Secretary of the Mission, speaks highly. Mrs. Haegert has started a boarding school for girls. Rs. 5,588 were expeneded on the Mission last year, of which sum Rs. 1,896 went for building a school-house and mission home.

—Although the advanced portion of the Kurram brigade is at Kushi, within a couple of days' march from Cabul, yet it is probable that some weeks will yet expire before the British troops reach that place.

"Missionary Life among the Villages of India." This work is by the Rev. T. J. Scott of the M. E. Mission in N. India. It consists chiefly of notes taken during various itinerancies among the rural districts, and has for the reader something of the same interest that the work itself has for the itinerant. The author has considerable facility in picturing the scenes around him. A few touches of his pen and we seem to see the scene. The book gives a very good idea of the people whom he met from day to day, their manners and customs, their religious ideas, their attitude towards Christianity &c. We make a few extracts:

"Our morning visit to this village was an encouraging one. A native suggested, as we left, that we should select one of their number and instruct him thoroughly in the new way, that he might teach the rest—then all could join us. The suggestion was a wise one, and I appointed a man and requested him to come

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often to the mission-house. Time will show what can be done. We get so accustomed to disappointment by the natives that faith requires something more than hearing for its foundation. On our return we met four men carrying Ganges water from Hurdwar, to be offered at some idol's shrine in Eastern Oude, hundreds of miles from where it was obtained. they told us that they were carrying some to sell also, when they reached home, and that They would realize about 27 cts. a pound for it. This is killing two birds with one stone. They have made a famous pilgrimage and earned some money." p. 68.

From an expression in the above it will be seen that the book was especially prepared for readers in America. It is none the less fitted to be read with interest in India.

"Narain Sing, the recent convert, came up, and the villagers were requested to listen to some thing from him. He had not talked long before a dozen Natives were attacking him with objections and plying him with questions at once. He stood up manfully amid a severe cross-fire for more than an hour, and the enlightenment and power that Christianity has imparted to him was most striking—never losing temper amidst their anger, ever prompt to give a reason for the hope within him. I wish some of our refined skeptics, as Bayard Taylor, who pity poor honest-minded missionaries for attempting to tamper with the grand old religion of the Hindus, could have witnessed the mental and moral superiority of a converted Hindu on that evening. As we left, all said, We will hear thee again of this matter." p. 71.

"The constant rehearsal of the same simple truth, the constant answering of the same questions, and the constant refutation of the same silly objections, become sometimes very irksome, and only a strong sense of duty and a pitying love for perishing men prevent it from becoming an intolerable weariness." p. 88.

"The sun, with half his disk above the widespread plain, poured a flood of morning light over village, grove and field. The river Sote, with many a tortuous and whimsical turn, flowed lazily down the plain, and far off in the blaze of the rising sun. Around me were the great old mango trees, planted when the oldest man of this generation was a child. In front, and beyond the river, fields of ripening wheat came down to the lazy water's edge, where a solitary palm tree here and there raised its feathery head. Some popy fields were in sight, with their calm surface all white with snowy bloom." p. 120.

"I felt, as I left the village, that a great and urgent want among the people is faithful, intelligent, kind-hearted men, who can go about the country, and live the Gospel which they preach to the villagers. We need more simple, popular preaching full of stories and illustrations, such as an Oriental likes. European missionaries are too few in number to supply this want.—We have a few real evangelists among the Native brethren. More of them are a felt want. May the Lord of the harvest speed the day when a large number of them, with heart and brain touched by the divine fire, may be all scattered abroad throughout the regions of Rohilcund and Oude."

The editor of the B. G. can testify to the personal character of the writer of the following, but does not wish to commit himself in any way, favorable or unfavorable, to the matter therein broached.

"Who will help us"?

This *query* is perhaps without precedent.

But the querist has been impressively drawn while in prayer on frequent occasions of late, to propound it as below.

The querist is Pastor of an English congregation in a large town in India, is some years in the country, and hears a "*Macedonian cry*" to the heathen, under the old "marching orders" found Luke 10. 3-15, braced by Matt. 6. 25, and following the apostolic precedent of Paul and Barnabas, so far as "Hire" is concerned at least, and expects to have the *God Speed* of an "Antioch" Mission or Church in India.

He is personally responsible for a debt of Rs 1500. on a beautiful Church, now used by a congregation who have done nobly towards its erection. He is willing, if need be, to pay the whole, by the earnings of his own hands.

But, with field selected and a soul in travail over it, that its inhabitants, numbering some millions, without one missionary, may have the "unsearchable riches" of Christ declared to them, and believing it to be God's will that the above obligation should be fully met first, is constrained to make the *query* "*who will help us?*" The *query* is made thus in *guise* in order to increase the improbability of any one's heeding it unless *so led by* "*the Spirit of God.*"

The *querist* is well known to the Editor of the Bombay Guardian, who if he shall print the "*Query*" may be understood to thereby testify to the character of the querist. If he shall receive from any source the amount of his obligation Rs. 1500. in the remaining months of this present year, the *querist* has covenanted with God to offer himself on the altar of a *faith mission* to the heathen of a very destitute district in India.

An "*Ambassador*" in Bonds.

The Bombay Guardian.

SATURDAY, SEPTEMBER 27, 1879.

BATHYBIUS.

Our men of science, so-called, may not perhaps be conscious of a desire to get rid of the Creator, but to an on-looker it certainly appears that they are doing their best to show that there has never been such a thing as creation in the sense in which this word is generally understood. They try to make it appear that what now exists grew out of something much inferior, that out of something still more inferior, and so on till we come to some nasty slime which they honour with the name of *bathybius*, the production of which they cannot explain, and if it be allowed a Creator it will not reflect much credit upon him. Evolution admits of an alternative explanation, viz. that as the seed is the prophecy and embodied conception of the future plant, so the slime which they call protoplasm or bathybius contained within itself the divinely-inscribed thought of the fully developed universe; as the architect has before him the elaborated design of the future edifice at the very inception of his enterprise. But science denies that it has any thing to do with creation; it has simply to occupy itself with what is, and trace back as far as it can the processes by which the existing has been reached. The effect of this on common minds, is to degrade the work of creation, and reduce to a minimum the necessity for an All-wise, Almighty Creator and Upholder. There are some creatures at the bottom of the scale as regards organism, without members or senses; they consist of 'a structureless semi-fluid, contractile substance.' This has been dignified by the name of protoplasm, or by that of bathybius, and Professor Allman, President of the British Association this year, has eagerly laid hold of a report that has come to him (said by the Challenger party to be untrue) that the bed of the Atlantic is a bed of this slime, out of which has come all the organisms that now stand clothed in beauty around us. This is science, and it is for the advancement of this sort of thing that the British Association exists! Says President Allman:

"We are not forced to the conclusion that there is nothing in the universe but matter and force. The simplest physical law is absolutely inconceivable by the highest of the brutes, and no one would be justified in assuming that man had already attained the limit of his powers. Whatever may be that mysterious bond which connects organisation with physical endowments, the one grand fact—a fact of inestimable importance—stands out clear and free from all obscurity and doubt, that from the first dawn of intelligence there is with every advance in organisation a corresponding advance in mind. Mind as well as body is thus travelling onwards through higher and still higher phases; the great law of evolution is shaping the destiny of our race; and though now we may at most but indicate some weak point in the generalisation which would refer consciousness as well as life to a common material source, who can say that in the far-off future there may not yet be evolved other and higher faculties from which light may stream in upon darkness and reveal to man the great mystery of thought?"

Before we indulge these anticipations of new faculties that evolution is to bring to man, it with be well to ask ourselves if we are making the most of those that we have. We are not aware that Sir Isaac Newton reached the limit of his faculties; on the contrary he saw creation expand before him, like an immeasurable ocean some pebbles of which he had been picking up on the sea-shore. Electricity has been in the world ever since man has been in it; so has steam been; so has light; yet man is only now beginning to find out the marvellous utility that abides in these things. Evolution has a good many hard nuts to crack. It has to show how those immense deposits of coal for instance which enable the men of this century to utilize their mechanical discoveries, came to be placed just where they were so many myriads of years ago. Sir Isaac Newton, like David of old, saw in Nature more than nature. To the man of God, the leaf is not merely a curiosity, to be studied with reference to the points in which it differs from other leaves, but it is a letter of the most High giving us a glimpse of the deep thoughts of God and conveying an expression of his mind towards him. We are passed told of a time when creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God. The key to this is furnished by another passage of Scripture: "If any man be in Christ he is a new creature; old things are away and all things are become new; for all things are of God." When a man turns to God, his eyes are anointed with eye-salve, so that the divine impress is seen on every thing and the thoughts of God are poured thrillingly into his heart from all the works of God. In the new creation (the day-star of which is already rising in the hearts of God's people,) science is not divorced from religion or from love or from humility. It has yet to be learned by the man of science, that the greatest enemy to all true insight is self-seeking, the desire for personal glorification. If any man will be wise, says the Apostle Paul, let him become a fool that he may be wise.

At the meeting of the Association, Sir John Lubbock contended that the difference

between the intelligence of the lower animals and man was not one of kind but of degree. If it is simply a difference of degree, then the comparison in many instances is in favour of the lower orders of creatures. Blindfold a man and take him 100 miles away through a country never traversed, and see if he will find his way home by the directest route, as pigeons do. The bullock often remembers a house that his master has once visited and turns in at the gate, when his master has forgotten the house, and that too in a crowded city where a knowlege of one gate seems to imply a knowledge of all other gates.

Dr. Tylor, discoursing about anthropology, said.

"Naturalists not unreasonably claim to find the geographical centre of man in the tropical regions of the old world inhabited by his nearest zoological allies, the anthropomorphous apes. In such a view there was enough to make careful quest of human remains worth while in those districts, in the equatorial forest regions from Africa across the Eastern Aachipelago."

By all means let the quest go on. For thousands of years the earth has been more turned up in the region mentioned than in any other, yet no trace of any of the missing links have yet been found. It is to be noticed that the missing links are just as numerous as the links that are not missing. The missing link between any two species of creatures is yet to be found.

REMINISCENCES. XXXVII.

We have seen that Homunculous completeted his oriental tour, reaching Paris November 7, 1839. No thanks were rendered to God for his preservation during his absence. It was taken as a matter of course, or as a thing for which his own sagacity and prudence were to be commended, that he should have returned safe, and sound. His parents, sisters and brother had returned to America some months previously, and he found letters from them expressing their expectation that he would soon join them. He could not, however, tear himself immediately away from Paris. He spent a month there, thus briefly noticed in his journal:

"The Opera, the Louvre, some choice friends; the days flew unnoted away. Halcyon days! a month of unalloyed happiness, *except* for the thought of approaching separation.

A letter from my dear friend F. contained the assurance of his continued friendship, and an invitation from his amiable family to spend some time at Hurstbourne Park before my return to America. But Parisian chains did not permit."

Under the head of Dec. 7 the journal speaks of his departure from Paris. It speaks particularly of the parting with one with whom he had been intimate for two years, but says nothing of the promises then untruthfully made and without which the parting would have been different. H. prided himself greatly on his regard for honour and truthfulness, and really imagined that he abhorred all manner of falsehood; and yet persuaded himself that it was sometimes right to deceive another rather than cause pain to that other.

"Eugene and Colin embraced me with the greatest effusion when the diligence was ready to start for Havre, and the grief of parting with these friends served to assuage —by making me partially forget—that of the previous parting.

December 8. I arrived about 10½ a. m. at Havre, and was informed that the ship Iowa had weighed anchor and was passing out of the basin, and that I had not a moment to lose if I wished to get on board. At the latest moment I succeeded in getting on board with my baggage."

There were thirteen passengers on board. The passage was not altogether uneventful, but the events are not mentioned in the journal, and, so far as memory serves, were not such as deserve a place in memory except for the sake of humiliation.

"January, 1840. We arrived the evening of the 7th, and reaching home (3 Albion Place, New York) about 11 p. m. I found my eldest sister sitting up for me and all well.

"I am gradually resuming my old habits, and my existence is of an even tenor. I feel the want of excitement of some kind or other, and unfortunately I cannot bring myself to seek for it within myself and in my literary occupations. Some years of wandering have not made me so appreciative of tranquillity as I would need to be; satiety comes sooner to me now than ever. My friends, Patience, a firm Resolution, and a something which I never yet found, will set all right."

From this time on H.'s note-book abounds with extracts from books, thoughts suggested in reading, comments &c. We shall reproduce—or leave—these as may seem desirable.

"Compute the chances
And deem there's ne'er a one in dangerous times
Who wins the race of glory, but than him
A thousand men more gloriously endowed
Have fallen upon the course; a thousand others
Have had their fortunes foundered by a chance
Whilst lighter barques pushed by them; to whom add
A smaller tally of the singular few
Who, gifted with predominating powers
Bear yet a temperate will and keep the peace;
The world knows nothing of its greatest men

"Il n'y a rien de tel qu'un acces de folie pour rendre raisonnable."

To obtain an audience of us, Wisdom is sometimes obliged to resort to such means as the poor ecclesiastic who, having words of severe truth to say to Leo X, and being repeatedly denied access, at last disguised himself as a buffoon and so, obtaining ready admittance, enjoyed the long desired opportunity of pouring into the ears of the Pope, complaint and reproof.

I have lately thought much of the Chr. I have in imagination drawn the first scene. Upon a desolate mountain top overlooking the sea of Tiberias, of a starlight night, a youth enters who has received his death-blow. He lies down beneath a blasted tree and dies. His sister enters and while she is kneeling by his body, a flash of lightning descends from the cloudless sky, runs down the tree, and the spirit of an archangel enters the dead body of the youth. The surprised angel rises from the earth, listens to the terrified, joyous girl, and receives from the invisible lips of deity his instructions. The girl screams with horror at the supernatural voice and rushes out. Chr., a youth of 20 arrives with a stranger, a messenger from Satan who has seduced him to desert his home and wander with him over the earth. This envoy from hell must be an Abaddon, a hater yet slave of Satan, ever thinking upon the blissful state from which he fell, of melancholy temperament, susceptible of admiration for what is good and beautiful, yet compelled by his destiny to obey in all things the mandates of Satan. The three depart together.

I was wild for commencing this task immediately, till I happened to read in the *Foreign Quarterly Review* some remarks upon 'the general propriety of the great and imposing subjects which modern poets are more apt to attempt than to complete; if we were to signalize half the errors and failings and dangers to which these lofty themes expose the inadequate powers of the author, and consequent distortion and vulgar familiarity which they are apt to reflect upon the reader's mind, we should be led far away from the work (Quinet's Ahasuerus) before us, and we should have to expose what in our opinion is one of the sorest maladies and worst ambitions of our time.

But unless something else presents itself to my mind as food for immediate leisure, I will embrace this daring idea.

INTERNATIONAL BIBLE STUDY.

October 5th, 1879. *Romans v.* 1-10.

"Therefore being justified by faith." Our attention is directed to the close of the previous chapter. The truth that comes over with us from that chapter to this, is that as Abraham believed the promise of God and was accepted because he did so, so we, believing on him who was delivered for our offences and raised for our justification, have peace with God. We are no longer at cross purposes with God, trying to build ourselves a tower to heaven, when a shining way has been let down to the very place we stand on. Did God raise his Son from the dead? By the same act He gives you the true life, if you truly trust in Jesus. This is a marvelous peace, being proof against the myriads of darts hurled by the memory of past failures and aberrations, against our conscience.

"This grace wherein we stand." This grace wherein we stand is the Christian's paradise. To stand in it is to be continually repudiating the thought of our own ability or goodness, our righteousness or merit. The Prince of the power of the air, not having been able to hinder our access thereto, does his best to dislodge us afterwards, specially by persuading us that although in our unconverted days we had no spiritual strength, now that we are new creatures, we have it. He knows how to dress up spiritual pride so as to look like faith, and many a novice has accepted of the counterfeit and fallen from grace. This expression, 'Fallen from grace' is regarded as a very terrible one, though practically many fall from grace without knowing it. The moment we cease to reckon all as of grace, and to find complacency in our spiritual state, that moment finds us outside the Eden of grace, and the cherubim of the law begin to flash their flaming swords athwart our path. This was the bitter pill administered to the Galatians by Paul in his epistle. This grace in which we stand is like the sea that Peter thought to walk upon; we stand by faith. This is the sea of glass before the throne of God. "And rejoice in hope of the glory of God." We have not attained, neither are already perfect. See Romans viii. 18 for the glory that shall be revealed in us.

"We glory in tribulations also." 3. In order that the true nature of this grace wherein we stand may be known, tribulations are appointed to us. We are made a spectacle to the world, and men are lost in wonder when they see that we glory in that which they expected would crush us utterly, and exult in it as they exult in civic honours, rank or wealth. Grace is best known in a world like this, by that which it enables us to sus-

tain, exultingly sustain. The three Hebrews, with one like unto the Son of God by their side, stood in this grace, the spirit of glory and of God resting upon them.

Grace; tribulation; patience; experience; hope. This is a wondrous ladder. But why a ladder at all? In the Eden of grace why such metempsychosis? Is not grace abandoned, when we come to tribulation and patience? Nay, in all these things we are more than conquerors. The Son of God learned obedience by the things that he suffered, and became perfect as a Saviour, and we are to be armed with the same mind that was in him. We do not learn the true nature of sin till we come into conflict with it. And we need to know sin in its legionary power that we may know the greatness of that power that makes us free from it. But should the hope to which we are thus conducted by these stages, prove like the hopes of this world which are one and all extinguished by death, if it should prove fallacious, sustaining us on the billows of time, and failing us when we step into eternity, what a cruel jest for fate would this life of ours be. But our hope has not an element of doubt in it. Is Christ at the right hand of the majesty of God? Is he high above all principality and power and every name that is named? Is there any possibility of his being precipitated thence? So stable is our hope.

But there is another Pilgrim's progress, and it is a very sad one. Grace; tribulation; impatience; coldness; doubt; despondency; fruitlessness. They who set out with the mistaken idea that Christ's love is to secure them from disappointment and loss and reproach and pain, imagine that Christ has left his first love when these things come upon them. But the Spirit of God never shed abroad *that* love of God in their hearts; the love of Christ sustains and blesses us under all these things; it does not undertake to secure us from them.

"Because the love of God is shed abroad in our hearts by the Holy Ghost given unto us." 5. The love of God; not the imagination or dream of it; but that very love; not the report of it, even; but God's own love. Now God's love is simply God loving. He that is on the throne reigning is in our heart loving. If God is our hope then our hope is realized even here, in measure. By this love the Spirit of God witnesseth to our spirits that we are the children of God.

These first five verses may be regarded as parenthetical.

"When we were yet without strength." 6. This joins on to what was said about Abraham iv. 19, 'Considered not his own body now dead.' When we were found to be utterly helpless in the matter of working out salvation, then Christ died. We are not without instances (7) of men willing to expose their lives for others; the followers of a great man will sometimes make more account of his life than of their own. But who ever heard of a king dying for a rebel? A judge for a culprit? In a world of sinners was found One who was holy, spotless, wise, God's well-beloved Son, and it was He that died, the Just for the unjust that he might bring us to God. (8). Justified by his blood, by faith in his atoning death, we shall *(á fortiori)* be saved from wrath through him. Do we continuously believe in this continuous salvation secured to us by the continued presence of Christ in our behalf at the mercy-seat? By his death we were translated from the position of enemies (10) to a state of reconciliation and covenanted amity and adoption; how confidently then may we expect to enjoy the continuance of heaven's benediction. He that rose again, still lives, and when Satan attacks us he attacks him. The faith whereby we stand is the continuous faith in Christ's unchanging championship.

DID CHRIST RISE AGAIN? XII.

(Conclusion.)

THE day of Pentecost is Heaven's answer to the question we are treating. It is heaven's declaration, in the hearing of all the world, that Jesus is the Christ, that he died for the sins of the world and that he was raised again for the justification of all who believe, Jews or Gentiles. Three thousand men and women stood up to testify, and to seal it with their blood if necessary, that Jesus is the well-beloved Son of God, the only Mediator between God and man. They were the holiest band of witnesses the world had ever seen. Never before had there been a company of men and women so fully delivered from selfishness and from falsehood. No man counted anything his own. Every thing was on the altar. Each one loved his neighbour as himself. God had given each one a new heart and a right spirit. A few weeks before and the last thing they would have thought of doing, would have been to go contrary to the will of the scribes, Pharisees, high-priests and elders. To be excommunicated was something more to be dreaded than death. They had seen Jesus crucified, and had gone home to their evening meal thankful that that element of trouble was taken away from the community. When afterwards they had passed one of the Galilean followers of Jesus in the street, they had shrunk from him as from impurity incarnate. How marvellous the power of God that had passed over the spirits of these men and women, enabling them to forsake their sins and evil habits, to come forth from the various classes of the community and stand up to testify, in the face of the utmost wrath and contempt of man, that Jesus was the Christ, exalted to the right hand of God, a Prince and Saviour, the only name given under heaven whereby men might be saved. These witnesses are willing to be tested. If they are actuated by the spirit that actuates all other men, it will not be difficult to make them renounce a cause that is costing them so much. Deprive them of the means of support; cover them with opprobrium; mob them; stone them; kill them; hunt them away from Jerusalem. Whatever you do, they abide by their testimony; they cannot lie; they cannot defraud; but they can take joyfully the spoiling of their goods, and when put to death, can breathe out a prayer for their murderers. Three thousand; a noble band of witnesses truly; and every day, additions are made to their number, until soon the number of the males, not counting the females, is 5000, and that of the whole at least 10 or 12,000.

This in Jerusalem. But all over the land, in every city and hamlet, disciples of Christ stood forth in the power of the Spirit to make known the fact of his resurrection. Many of those who were converted in Jerusalem were from other places, and doubtless took an early opportunity of witnessing to their kinsfolk and fellow-townsmen the glad tidings of a risen Saviour. When the Jewish populace became infuriated, at the time when Stephen died, many thought it their duty to withdraw from the violence of persecution in Jerusalem to other parts of the land; and this proved to be only the wider diffusion of their testimony.

Then the Gospel went forth to the Gentiles, and every step of the apostolic progress shows that He who had died for the sins of men, was their Leader and Commander. Men were taught that if they believed on the Lord Jesus they would have evidence in their hearts that He was the risen and almighty Saviour; the Spirit of God would come upon them, and make them new creatures in Christ, give them victory over sin and temptation, delivering them from the fear of man, and causing them to be lights in the world, holding forth the word of life. Every where, some proved the matter; and being filled with the Holy Ghost, became in their turn witnesses of Christ's resurrection.

Did Christ rise again? We have heard heaven's affirmative of this,

1. In the fact that Jesus of Nazareth was the One to whom all the earlier prophets testified.

2. In the fact that his mission had distinct reference to mankind at large.

3. In the fact that he came to save the world, and restore harmony between God and an alienated race.

4. In the fact that he constantly spoke of his death as the means by which this would be accomplished.

5. In the fact that his work would have been completely nullified, if there had not been for him an early and unquestionable *resurrection.*

6. In the fact that he understood this perfectly, and always connected *resurrection* with the expected death, hanging all the hopes of his disciples and of the world upon it.

7. In the fact that the period between his arrest and his demonstrated resurrection, was a period of paralysis and death in the history of his cause.

8. In the wonderful change that passed upon the disciples when they came to know assuredly that God had raised him from the dead; especially (9) when on the Day of Pentecost, the risen and ascended Saviour endued them with power to witness for him.

10. In the unparallelled effects resulting from the outpouring of the Spirit in Apostolic times

The emphatic affimation of heaven is given to the question, Did Jesus rise again? in the fact that there is a Church of Christ; in the fact that there is a New Testament; in the Lord's Day; in the noble army of martyrs; in the mighty transformation wrought by the Gospel in the condition of Society; in the abandonment of idolatry by many nations; in the signs of decay that meet us in the various other systems that have exercised a spell upon the consciences of men.

It is utterly in vain, it is signally futile for objectors to carry on a war around the few incidents related in the gospels in connection with the forthcoming of Jesus from the sepulchre. We claim a much vaster area for the deploying of our serried proofs; and believe that no one can seriously and

impartially weigh the considerations which we have submitted in this series, without perceiving that there is no more demonstrated fact in history than the resurrection of Christ from the dead.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

A WAY SIDE NOTE.

SIR,—"At D.——a gentleman got into the compartment with me. From his dress I took him to be a chaplain. My judgment was not wrong.

I did not make myself known to him. I asked him however whither he was bound. He replied. As we were traveling he seemed in a mortal hurry to get out. Arriving at D.——no sooner had ticket collector lifted the latch, than my friend rushed off to the Refreshment Room, and ordered a bottle of champagne for immediate consumption. There was the Chaplain drinking this horrible stuff at the counter. He polished off a big glass, but not being able to put down the remainder, he brought the same to me. I flatly refused and said "*I am a total Abstainer*" He offered the same to the ticket collector who also refused it. The Chaplain made this remark to me. "*I did not think my brother was teetoteller.*"

This *Champagne-drinking ritualistic* chaplain actually went about the platform looking for some man to drink the remaining glass. However not finding one he gulped it down himself, or made the attempt to do so. And then bolted off to Mr.——

He is indeed a caution. The Lord deliver his people from such shepherds right early. A lady's report of a service conducted by the above Chaplain the previous night, was that "he hurried over his written "sermon so no body could enjoy it."

"....."

The above is from a letter received from a most worthy Christian man.

To repeat such news as the above is not pleasant. To bruit a scandal is no part of my purpose. But some people will not believe their faces are unclean without the demonstration of the looking glass. We are fighting a mighty-Battle against drink in India. Some we can persuade to give up the "mocker" but some will never yield the "soul-destroying cup," unless shamed out of it.

If the above be a Chaplain the matter is no better and no worse, that I know of, on that account.

But surely our State-paid Chaplains could recommend the Establishment better than by drinking and smoking up "state tax."

Contrast the Chaplain looking for a man to drink his champagne, with Jesus Christ come "to seek and to save them that are lost." "I have set you an example."

Yours &c, C. B. W.

DEAR SIR,—My mind has long been greatly exercised over the poor Eurasian orphan children left among us from time to time, three times in the last year. I have been appealed to on behalf of such children; the last time a few weeks since. God's abundant blessing on our "Christian Orphanage" put me in a different position than I had hitherto occupied. Though I could as truly say as ever "silver and gold have I none," yet I could not say that in the light of the first 6 month's experience in the Orphanage I ought not to do something for them and trust God for the money. On the 9th of Aug. after much prayer, I wrote my feelings and faith to a dear Brother, begging that we unite in prayer and counsel over this matter. Three days later I received the "Guardian" of same date as my letter, containing Mr. Glover's letter on *same subject*. I was greatly encouraged by this letter. I was the more assured that my feelings and convictions in the matter were of the Spirit.

I counseled and prayed with Bro. Osborn our dear Elder, and later, on the 1st day of Sept. a plan was completed for a "Home" for such destitute children to be opened at Secunderabad.

By such providences as this we oft ascertain the mind of God. He revealing His will a little to different parties in different places and oft at about the same time.

An Orphan "Home" for Eurasian children now exists at Secunderabad.

The prayers of God's people are asked.

Any information desired may be obtained on application to Rev. W. B. Osborn, Poonah, care of Rev. J. Northrup.

Yours Sincerly,

C. B. WARD.

NOTICES.

M. M. CHURCH MHOW. Received from H. W. Rs. 50; J. C. 10; Mrs. D. 10; G. B. 5; H. N. 10; I. F. R. 10.

M. E. CHURCH, GRANT ROAD, BOMBAY. Received from H. W. Rs. 50.

GOOLBURGA CHR. ORPHANAGE. Received *in nomini Domini*, Rs. 50. E. H., Kurrachee, 5; "our fund" 5.

HOUSE OF HOPE, BOMBAY. Received *in nomini Domini*, Rs. 50.

RECEIVED for Methodist Orphanage in response to Mr. Glover's letter, from Egutpoora, Rs. 30.

REV. I. F. ROW will preach (D. V.) in Dean Lane Hall to-morrow, at 11 a. m. a sermon specially to parents. Subject: Parental obligations.

THE Monthly Missionary prayer meeting will be held in the American Mission Chapel Jail Road on Monday, Sep. 29, 1879. at 8. P. M.

Epitome of News.

SATURDAY, SEPTEMBER 20.

—Press commisioner: News from Herat states that on the 5th inst. the Kabuli regiments mutinied and attacked the house of General Fakir Ahmed Khan, military and civil governor of Herat, and an old adherent of Ayub Khan. They killed Fakir Ahmed and plundered and burnt his house.

Kote Duffadar Fakir Mahommed and Sowar Akbar Shah, of the Guide Cavalry, have reached Ali Kheyl with Sirkar Khan, and who were out together with a Sikh sowar, also saved, and twenty-five grass-cutters. Twenty-two were saved by Colonel Ibrahim Khan, a pensioner of the British Government and in the Ameer's employ.

—*Deccan Herald*: Mr. Bhasker, a clerk in the office of the Commissariat Examiner, in the Finance Office, drawing a salary of Rs. 250 a month, has been compulsorily retired from the appointment since Monday last. The alleged cause of his removal is that he was in the same department of the office of Wassudew Bulwunt Phadke, that they were great friends, and corresponded after Wassudew went on his tour of dacoity. Mr. Bhasker did not communicate the information he received to Government, so that the whereabouts of the rebel might have been traced.

—*Times of India*: The Fast Ramazan-ka-Rozah commences from the 19th ultimo, on the new moon being observed, and on the last day the locality of a mosque is the scene of a good deal of excitement. On Wednesday night several Mahomedans went to enquire of Cadi Abdula Latiff at the Null Bazaar Mosque whether the moon had been seen. He told them that he had not seen it in Bombay, but that he had received telegrams from Oorun and Bangalore saying that it had been seen there. This information, however, not being imparted to the whole community, on the following morning some broke the fast and others did not. On this fact becoming known, the people became very indignant, and resolved to stone the Cadi Abdula Latiff. They proceeded to the mosque with the intention of carrying out their alarming threat, but were prevented by the arrival of the police on the scene. Happily the bad feeling which had been aroused has passed away with the Cadi's explanation, and peace now prevails again in the community.

MONDAY, SEPTEMBER 22.

—The *Overland Mail* leaves Bombay on Monday instead of Friday, hereafter.

—The sensational boat story is contradicted by a Srinagar correspondent of the *Englishman*, who says, "By a very careful and exhaustive investigation in which the officials of the Maharaja had no hand, the rumour of drowning has been proved to be a pure fabrication, intended to injure maliciously the reputation of the Maharaja and his officials. Those who fabricated the tale, have made a clear breast of perjury and forgery. The persons who were drowned and murdered in March last have turned up, and can be seen here living."

—The *Daily News*, noticing the threat of excommunication made use of by the Belgian bishops against teachers and children attending the new Belgin primary schools, says the incident is of less interest in itself than as presenting a remarkable contrast to the general policy of the Roman Catholic Church at the present moment. Elsewhere the Roman hierarchy is far from assumming this attitude of irreconcilableness. The negotiations which have been going on for the adjustment of the differences between Rome and Germany, the formation of a Clerical Conservative party in Italy with a kind of Church and State programme, the advancement of Dr. Newman to the cardinalate, have all marked a distinct divergence on the part of Leo. XIII. from the path marked by his predecessor. As regards the Pope's recommendation of the study of St. Thomas Aquinas, the point of present importance is that the Pope has to all appearance a definite project in his head, and one which cannot be pronounced off-hand to be chimerical. The change consists simply in bringing into prominence men and doctrines not irreconcilable with modern ways instead of men and doctrines definitely opposed to those ways. There is at least matter for congratulation in the substitution of Thomas Aquinas for Marje Alacoque as a papally recommended model and instructor.

—The death is announced of Hermann Fichte, the son of the celebrated philosopher, and himself well known for his philosophical writings. He had reached the age of eighty-three years.

—The correspondent of a Swiss paper warns collectors of antiquitics to beware of fabricated specimens of articles purporting to belong to the age of bronze and to have been found among the remains of lake dwellings and in the beds of rivers. He says there is a regular manufactory of these things near the Lake of Bienne, and that bronze swords are being offered at 100f. each which are not worth as many centimes.

A new Museum of Art was opened on the 9th inst at Berne, Switzerland. The recently deceased Duchess de Colonna, who, under the assumed name of Marcello, acquired considerable reputation as a sculptor, has by will left

all her own works, as well as a large collection of objects of art to her native canton of *Freiburg*.

TUESDAY, SEPTEMBER 23.

—*A correspondent of the Bombay Gazette* tells how the Shuturgurdon Pass was siezed. He says: "An hour later the sun rose, and then what a sight met our view. At our feet lay the whole of the Logar Valley, with Kabul some 45 miles off as the crow flies, lying to our right front. Then we examined our position; the more we went over it the more astonished we were at its stupendous strength. Not 10,000 men could ever hope to turn our little force of 1,100 sepoys and 6 mountain guns out of it; in no place had it a single weak point. Cover there was none; for 100 feet below us was a plateau as bare as a sheet of paper, over which the assailant would have to pass to attack us. Well might the 23rd Pioneers be proud of their day's work; though laden with 70 rounds of ammunition and their great coats, they carried on their backs their entrenching tools, front rank picks, rear rank spades, non-commissioned officers' felling axes. Yet, notwithstanding this very heavy extra weight, they had marched from Ali Kheyl to the S. Pass, the elevation of which is 11,500ft. in 21 hours, thus covering 24 miles of ground over a rough bad road without a single straggler from beginning to end."

At Dreikula, where the Telegraph ends, he says: "I saw a group of Highlanders round a native, and on enquiry ascertained that he was the sole survivor of those who chanced to be in the Mission-house at the time of the assault. Eagerly did I question the man. It appeared that he was a *chupprassie* of Major Cavagnari, and that he had been fortunate enough to get mixed with the assailants at the final rush, without being discovered. To my question, asking how Cavagnari met his death, he replied that he was killed about one o'clock in the day by a clean cut between the eyes from one of those heavy trangular-shaped Kabuli knives which every man carries in Afghanistan. The knife must have penetrated the brain, and the man declared that after receiving the blow "the Major sahib never spoke another word." Hamilton, of the Guides, was shot through the right side of the body an hour later. Dr. Kelly perished in the burning house. The house he described as being a two-storied house with an upper verandah, and a ditch outside all round it. He related to us in a horribly graphic manner how he saw a wounded Goorkha, the last survivor, dragged out, mutilated, having his throat cut. On hearing this story our Sikhs were furious."

The troops to proceed with General Roberts, by the Kurrum route will consist of 1 battery horse artillery, 1 battery field artillery, 1 mountain train battery, 1 squadron 9th Lancers, 67th Foot, 72nd Highlanders, 92nd Highlanders, 12th Bengal Cavalry, 14th Bengal Cavalry, Wing 5th Punjab Cavalry, 5th Goorkhas, 5th Punjab Infantry, 23rd Pioneers, 28th Punjab Infantry 3rd Sikhs, 1 Company Sappers and Miners, giving a total of 7,000 or 8,000 men.

The Khyber force will be commanded by Maj. Gen. Bright.

—A case of very sudden death occurred in Simla on Sunday, the 7th inst. Major Parsons, of the 23rd N. I., was playing billiards on Saturday evening and died the next evening.

—*Bombay Gazette;* Dhera Ghazi Khan, 22: The Kabulis here have received accounts of a great demonstration which took place at Kabul during the *Eed* festival.

Fanatics called upon the chiefs to lead them against us. The chiefs agreed, and Yakub Khan, it is confidently believed, sides with the rebels.

Orders have been issued to complete the line from Jhelum to Rawalpindi speedily. It will be finished in six months, and will be 68 miles in length, 15 miles of which has already been completed.

—*Times of India*: "Materials for the construction of the Dadur-Sukkur Railway are being rapidly shipped from the Bombay Dockyard to their destination, via Kurrachee. Yesterday the B. I. S. N. Company's steamers Akola and Ethiopia sailed with a large quantity of railway plant, the latter with 3,600 tons."

—Mr. Joseph Gurney, for many years shorthand writer to the House of Lords, and treasurer of the Religious Tract Society, died last week. Mr. Gurney was an earnest Bible student, and was a pioneer in the work of the modern revision of the authorised version. For nearly thirty years he had been engaged on that work. Besides "The annotated Paragraph Bible," which was prepared under his direction, he had recently published under his initials ("J. G.") a "Revised Bible," which embodies, so far as translation is concerned, most of the accepted results of modern scholarship.

—The reports of the United States Consuls on the condition of labour in Europe are not favourable to the moral character of the working classes in England. It is the opinion of the writers that the French people, with far less wages, are happier than the operatives of Great Britain, who receive the highest wages in Europe, on account of the steadiness and economical habits of the former, and the strikes, drinking habits, and recklessness of the latter; and that more misery results from strikes, socialism, and communism in England and Germany than from all other cause combined, hard times included.

—Mr. Gladstone was present at an entertainment given to the 600 inmates of St. Pancras' Workhouse. He told them that he himself would be 70 years of age in about four months. He said: You may think that my lot in life has been in some respects a more fortunate lot than yours; but there is one respect in which I doubt very much if any one of you would like to exchange with me; and that is in the quantity I have to do. In other matters I am sensible that I have been temporally blessed far beyond my deserts, in a manner quite out of proportion to them. It sometimes seems to me as if one in my position could not say one word of consolation to you without an appearance of hollowness and insincerity, because it might occur to you, "If they think poverty such a good things why do they not try it themselves?" (Laughter.) Therefore, I shall not enter at large into the subject, but this I will say—it is very good for those who belong to the wealthier classes to be brought for a moment, and for as many moments and on as many occation as possible, into contact with you, and to remember how entirely and absolutely we all stand upon one level in the face of One greater than ourselves, for we live in an age when most of us have forgotten that the Gospel of our Saviour Christ which He came to preach, and the sanction of which He sealed with his blood, in addition to all else, besides scattering blessings over every class of the community, was above all the Gospel of the poor; that the lot of the poor was that which he chose for Himself; that from the ranks of the poor He selected his apostles, who went forth into the world to found the most glorious kingdom ever exhibitted to the eyes of man; and that from his own mouth proceeded the words which show us in reference to temporal circumstances that a time will come when many of the first shall be last and many of the last first. Blessed, no doubt, are the rich men if they confront the many and subtle temptations of the life they have to live, but blessed, also, as we have been assured, are the poor who accept with cheerfulness the limited circumstances and conditions in which they have to pass these few fleeting years, now brought nearly to their close for me and for all of you, and who are content to look forward to the hope that is beyond the grave and to the brightness of the light which shines upon the farther shore of the dark river of death.

WEDNESDAY, SEPTEMBER 24.

—Press Commissioner: From Persia it is stated that the Russian advance column near Guzukh Tep was defeated on the 12th instant, that seven hundred Russians were killed and their rifles captured, and that the remainder had fallen back on Benoma. This intelligence has been confirmed from two sowars(? sources).

—Colonel J. H. White, Bombay, invites subscriptions to the European and Eurasian Poor Fund.

—Deccan Herald: It is stated that Mr. Henry Conder, General Traffic Manager, G. I. P. Railway, will go to Australia on three months' privilege leave, by the next mail steamer to Melbourne and Sydney. Mr. Conder well deserves a holiday, for he has never been away a day from work for several years past. His work at the time of the Delhi pageant, the Famine and the War has been of the most arduous character.

—Mustafi Habibullaand Mazir Shah Muhammad, deputed by the Amir to communicate with General Roberts, have arrived at Ali Kheyl.

—T. I. in Truth: After all this fuss about "Bathybius"—this new "elixir vitæ" of the modern Van Helmonts—is there such a thing? Is it not all fudge that this potent mud dredged up from the deep sea by the science officers of H.M.S. Porcupine was any thing else than mud? The best of the joke is that the rival scientists of H.M.S. Challenger, who were pretty good dredgers, could never find any of it, and they dismiss the matter with a very hard and cruel observation, that this wonderful slime was really only an inorganic precipitate due to the action of the alcohol in which the specimens were preserved. *Sic transit gloria Bathybii!* The Presidents of the British Association for the Advancement of Science will have to find a new text for their next lay sermon.

—There are now in the United States 81,841 miles of finished railway. The *Times* says: This gigantic railway interest rules the United States, for the State Legislatures, Governers, and the Cabinet are apparently so many puppets in the hands of the "ruling kings," and when these kings agree, they only register the edicts, while when they disagree, as is usually the case, it is then only a question which king shall rule. The public have very little chance against the railways, for elections are so frequent that candidates are bound to court the railway interest. An oligarchy of seven for many years thus ruled the United States in all essential things; but one of these, and in several respects the most highly esteemed, yielded a few months ago to the conqueror who is not afraid even of an American railway president. Six remained, after the death of Asa Packer, though one of the leaders, Thomas A. Scott, has been recuperating in Europe, but expects next month to be back at work in the field in which he has no superior. To William H. Vanderbilt, Thomas A. Scott, Jay Gould, Franklin B. Goven, John W. Garrett, and Hugh J. Jewett, our lay-makers and law-expounders bow, and this is the oligarchy which, if they could only agree, would be supreme in the Western world. As it is, each owns a section of the United States, carved out as his particular domain, the millions of people in which pay his corporation tribute.

THURSDAY, SEPTEMBER 25.

—*Missionary Herald*: The first number of a new monthly journal entitled *L'Afrique Explorée et Civilisee* has reached us. It is published in Geneva, and is edited by M. Gustave Moynier, a member of the Brussels International Commission upon African exploration. It is a striking sign of the widespread interest already awakened in the opening of Africa, that a monthly publication should be issued devoted solely to matters connected with the development of that continent. The magazine, judging from its first number, gives promise

of being a faithful and enterprising chronicler of all that pertains to African exploration.

Several items of news given in *L'Afrique* we have seen nowhere else in print. MM. Cambier and Dutrieux, of the African International Association, were reported at Tabora on April 3, but were hoping to move on soon and establish a station west of Lake Tanaganyika. M. Dutalis with his colleagues had organized at Zanzibar a large caravan, expecting to start for the interior of the continent early in July. Under the head of "The International Flotilla of the Congo," *L'Afrique* states that the Brussels Commission had despatched the steamer "Barga" with full supplies to the mouth of the Congo. The "Barga" sailed from Antwerp, June 6, and had on board three barges capable of carrying thirty men each, and a small but powerful steam tug-boat. The flotilla is under the command of Captain Loeswitz, and is to ascend the Congo. A company of forty marines, who have already had experience in equatorial countries, goes with the expedition, besides carpenters, blacksmiths, and mechanics, all under a contract to serve for three years. May they prove the forerunners of as great a company of the heralds of the gospel!

—A missionary of the London Society near Madras wrote recently: "Everywhere people are crying out for instruction. We have had about 1,200 new adherents since January, 1879." Let prayer be made continually for India.

—*Bombay Gazette*: The crisis at Kabul has found Government terribly off its guard and unready for instant action. For instance, the whole reserve ammunition of the Kurrum column that had been stored at Ali Kheyl having been returned to the rear, on the other side of the Peiwar range, has now to be sent on again. Orders have been issued to despatch to the extreme front 670,000 rounds of Snider, 45,000 rounds of Martini, and 30,000 Gatling reserve ammunition; but where the carriage is to come from, it is difficult to see.

—A writer in the *Bombay Gazette* tells about some grand theatricals given by officers at Kamptee in aid of the R. C. Orphanage. The Rev. Mr. Gale was, we are told, one of the performers, and was highly applauded. The correspondent becomes quite gushing in the announcement of the Rev. Gentleman's departure: "We are sorry to hear that the Rev. Mr. Gale is removed to Cawnpore, and he and Mrs. Gale will be very much missed, I know, from Kamptee; he was very kind, and endeared himself to all. He was the moving spirit of the lodge, and his brother masons will regret his exodus much from their band. May fortune smile on them wherever they go, is our hearty desire."

This invocation of Fortune is very appropriate.

—Press Commissioner; Simla, 24: The party which attacked the telegraph stores escort near Karatiga are supposed to have been half Monguls and half independent Ghilzais. They joined the convoy as friends, talking with them, then suddenly they turned round and attcked the convoy with their knives.

—*Bombay Gazette*; Dhera Ghazi Khan, 22: A *jehad* is being preached along the entire frontier, and certain loyal Hindus say it is being done in British India. Prices of all articles in the Punjab have increased 25 per cent. last week. The khariff harvest is fairly good. Government are pushing on the railway to Kohat. Bad fever prevails at Ali Musjid.

Peshawar: Captain Graves, R. A., and Mr. Merk have died of cholera, which is increasing.

—The Str. Geelong with English mails left Aden for Bombay, Wednesday, 6 p. m.

—The Rangoon *Daily Review's* Mandalay correspondent states that there is danger of the Residency being attacked.

—*Overland Mail*, Sept. 5: Two of Cetewayo's sons, his Prime Ministsr, and the second Induna had surrendered to the British, bringing with them 650 cattle.

Amongst the deaths recorded this week are:—Rear-Admiral Sir Malcolm Macgregor, Bart.; Sir R. Officer; Sir A. B. Nicolson; General C. Campbell; Col. H.C. Fletcher; Col. C. Hagart; Commander J. Hookey; Cadt. A. R. Wright; Mr. Thomas Longman; Lady George Gordon; and Lady Fox.

Sir Wilfrid Lawson at Carlisle said the mission of Lord Beaconsfield and Lord Salisbury to Berlin, reminded him of a story of a Yankee who came running down to a pier just as a steamer was starting. The boat had moved off some four or five yards, so he took a great jump, and coming down on the back of his head on the deck, he laid stunned for two or three minutes. When he came to himself the boat had gone the best part of a quarter of a mile, and, raising his head and looking to the shore, the Yankee said, "Great Jehosaphat, what a jump!" That, said Sir Wilfrid, was Lord Beaconsfield and Lord Salisbury all the world over, when they came from Berlin!

—The London Missionary Society on Sept. 1 received a telegram from Aden announcing the death of the Rev. Arthur William Dodgshun at Ujiji. He joined the Tanganiya Mission in 1877.

Friday, September 26.

—*Times of India*: "After a trial of four days Nursey Kessowjee has been found guilty by a special jury of cheating the directors of the New Fleming Spinning and Weaving Company, and dishonestly inducing the delivery of property, and of cheating and inducing them to execute valuable securities or bills of exchange, which might be converted into money, all of which was applied to his own purposes. Upon the charges of criminal breach of trust and of criminal misappropriation in his capacity of banker, servant and agent—twenty-one in number—he was acquitted, and convicted upon the five charges of cheating. He was sentenced to four years' rigorous imprisonment. The jury took three hours to deliberate, the trial having concluded at twenty minutes past three, when they retired, returning at 6-20 p. m., agreed upon their finding. The prisoner urged, before sentence was passed, that all he did was in the interests of the mill, that he had no intention of cheating the directors or anybody else, and that what he had done was done with a full knowledge and tacit cousent of the directors. He spoke in a very low tone, and appeared much subdued.

—Press Commissioner's telegrams: Simla, 25: The advanced portion of General Baker's brigade reached Kushi on the 24th by 3-30, and the baggage an hour afterwards. Supplies have been sent in plentifully by the Logar people, and all is quiet and well. The village of Dobundi was deserted.

It is said that the Cabul regiments were again disorderly, but have been quieted by payment.

—Fall of rain; fort, 68 in.

—Mr. Moody, the revival preacher, has just laid the foundation-stone of a schoolhouse, which he is establishing at Northfield, Massachusetts. The *New York Herald*, enumerating the articles placed under the stone, says that among them was Mr. Sankey's voice in "Hold the Fort" phonographically preserved on a sheet of tinfoil.

—Deaths last week, 462.

Selections.

THE "SOCIETY" JOURNALS.

When the well-known American writer N. P. Willis, some years ago published a variety of details about people he had met, entering more into matters of private life than had been usual in this country he was somewhat roughly handled by the critics for so doing. Little could they foresee that some half-dozen high-priced journals would now be doing the same thing in England every week, and finding it pay. But so it is; not one Paul Pry, but several, are regularly at work, giving to the world descriptions more or less ample of every one who is of sufficient consequence to be an object of public interest. His person, dress, and manner, his house grounds, his style of living, his family, and his antecedents, are summed up in a column or two and placed at the disposal of every one who can spare sixpence. All this may not be much regarded by the objects of these delicate attentions; they are often above caring what is said of them; though some of them, on the contrary, are known to have a sensitive appreciation of privacy. And it is very possible that many of the others would prefer being "interviewed" outright by an energetic American reporter pencil in hand, to being sketched unawares by anonymous *flaneurs* and exhibited to the world from their point of view. For these Society Journals go everywhere, are read under Indian tents and by Canadian stoves; sometimes even in methodist homes, which is our sufficient occasion for saying a few words about them. It certainly seems an undesirable and very needless thing to foster (as such articles cannot fail to do) the love of personal detail and the desire to peep into the privacy of others. An Englishman's home is said to be his castle, but it must be rather less of such both to him and to others, after it has been turned inside out for the delectation of public inquisitiveness. We can scarcely think that such articles can be regularly read without some loss of that delicacy of feeling which is among the most valuable influences in a community, and the greatest charms in personal character. A man who respects himself will constantly repress his own curiosity in daily life. On the same principle, he ought not to encourage the desire to peep and pry, to quiz and tattle, which is the very life of the Society Journals. The age has gone far enough in that direction, and it is time to check the tendency if possible. The thoughtful poet of the Lakes seldom if ever wrote more wisely than when he said:—

I am not one who much or oft delight
To season my fireside with personal talk.

But what he thus repudiated, a set of clever writers now deliberately encourage, to the damage, as we believe, of the finer feelings of their readers and the probable extinction of their own. Yet these full-length portraits are not the worst part of the journals in question. The *on-dits*, inuendoes, spiteful allusions, and reminiscences, bits of secret history, scandals retailed under pseudonyms easily recognised by the initiated, must surely be the sweepings of society rather than the staple of its life. If not, alas for society! In any case, the temper and spirit in which they are d scussed are often simply horrible. Deep and bitter malice, thinly veiled, may be discerned in many a dexterous paragraph. And the essence of the thing, its moral nature, is much the same, whether it find expression in the abuse of Billingsgate or the neat sarcasms of a cultivated *litterateur*. The influence of such writing on the minds of the young is fearful. There is already enough of hardness and individualism in some of the rising generation; weekly doses of it, prepared by skilful hands, cannot but aggravate the evil. What dispositions would be formed by literature of this kind! What companions for life would persons be who had caught the spirit of these writers! These prints revel in frivolity mingled with sardonic bitterness; they are the very antipodes of Christian seriousness and love. Their tone with regard to Sabbath observance, temperance, the ministry of the Gospel, missions, and religious activities in general, ought to convince any thoughful reader of their dangerous tendency. True, they have sometimes exposed frauds; but against the benefit hereby gained must be set the mischief done by familiarising many minds with details of fashionable folly and of other forms of evil. And if it be a fact that the

knowledge of evil is in itself corrupting, and that danger, at least, lies in too great familiarity with wrong, then a heavy indictment lies against these prints. What the *Police News* and the Sunday papers are in the homes of the poor, the Society Journals are in boudoirs and drawing-rooms. And the fact that their phraseology, if not perfectly decorous, is guarded, is no mitigation of the evil. On the contrary, it rather increases the danger. Were their language coarse and repulsive, many doors would at once be closed against them. Whatever helps to strip vice of its grossness renders it more dangerous. The more utterly repulsive it is, the better for mankind. The more sprightly and elegant its disguise of propriety, the greater its power to do harm. To have it polished and refined, and then sown broadcast, is nothing short of a calamity. By all means let it reveal its nauseous character, and give warning of its deadly presence; skilfully deodorised, it becomes in fact the more contagious. It was with satisfaction that we recently heard the vicar of an important parish say in public that he had felt it his duty to warn his congregation, from the pulpit, against certain clever journals which he felt to be as bad in their moral tone and tendency as the pernicious cheap literature sold among the poor. This is an age of many activities, and the time allotted to reading is often but scanty. How important, then, that the little that is read should be choice and solid, containing what will be of permanent benefit. And how undesirable that papers which supply little but worthless and even injurious reading should find a place in Methodist homes. An inspired precept bids us think on whatsoever things are lovely and of good report; it would scarcely be possible to set the apostolic injunction more completely at defiance than by filling the mind with the skilfully-seasoned garbage dished up from week to week by the Society Journals. —(*Watchman.*)

THE EXPERIENCE OF MRS. AMANDA SMITH.

MRS. AMADANA SMITH, a negress, with whose name our readers are acquainted, being called upon by Mr. Cowper-Temple, (at the recent Conference at Broadlands) told her thrilling story with the strange weird pathos which long years of oppression have wrought into the negro's voice, yet with the dignity of a king's daughter, and with the simplicity of a little child:—

I was very definitely converted to God in 1856. I was very ignorant, but I had been taught that God would save me the moment I believed. I lived in the country in a family of "Friends," and went to town only once a fortnight. When I was convicted of sin I prayed, fasted, wept, read my Bible, but the more I read the more confused I got. I used to think my one trouble was disobedience, and it seemed to me I needed some one that had not sinned to intercede with Jesus for me. Therefore I cried to the wind, the sun and moon and stars, to carry my sorrow to the Lord: "O wind! you never sinned like me; tell Jesus I'm a poor sinner." When the sun got up and lightened the world I said, "O sun! you never sinned like me; tell Jesus I'm a poor sinner." At night, when the moon and stars were shining, I cried in my distress, "O moon and stars! you've never sinned like me, but kept your place as God made you; tell Jesus I'm a poor sinner." Thus I pleaded second-handedly with Jesus through the heavenly bodies; but, oh! the wonderful forbearance of God! I can't understand it.

I sat down one day almost in despair. The suggestion came—"You've been sincere; you've fasted, wept, prayed, read your Bible. You've been three months like this. God does his work quick: if He'd meant to convert you He'd have done it long ago. Give it up!" But it seemed as if the Holy Spirit said, "Pray once more." "Yes," I said, "and I'll be converted this afternoon, if there's any such thing as conversion." It was March 17, a bright and beautiful day. I got all my work as forward as I could, and then went down into the cellar and began to pray, "O Lord, convert my soul." The suggestion followed, "That's just what you've said many times before. It's no use." I began again, "O Lord, please convert my soul. If you'll only do it, I'll love and obey you all my life: O Lord, if not, I've come down here to die. Salvation or death! I'll never leave this cellar alive unless I have that which I've been praying for so long." Well, I did die; but I came to life again very quick. I said, "O Lord, I *will* BELIEVE." The darkness that had filled my heart so long all passed as before the noonday sun. When I got a glimpse of Christ my Saviour, my bonds were loosed, and I cried, "Why, Lord, I do believe; this is just what I've been asking for. O Lord, I do believe!" and down it came like a wave all through me again and again.

Why didn't they tell me it was like this? Why didn't they tell me it was only by believing God? I was a new creature. I was all new—my flesh, my head, my whole being. I rubbed my hands together and said, "Oh! I'm new!" You know what colour they are; but there seemed a halo over them. I made but two springs out of the cellar. The glory of God filled my heart. I wanted to tell some one, and I thought, Must I wait a fortnight before I can tell out my joy? How many times I had prayed for hours in that kitchen after they had all gone to bed! Now I struck the table at which I had so often knelt: and cried, "I'M SAVED!" and the table seemed to bound with delight. I wanted to see if I was the same. I might have been as green as grass or as black as the ace of spades; but I felt new. There was a large mirror in the parlour, and I went in there to see if I was the same, or if some wonderful change had come upon me.

When I told about it, some of my people said, "There'll be a vacillation. Wait till the devil fires a few bomb-shells, and you won't be as happy as you are now." Not being taught that God would sanctify and keep me I was sometimes on the mountain, sometimes in the valley; but in reading my Bible and praying very much I began to see that God had more of the same kind to follow, and being so much more it really was better than the beginning.

I had now begun to seek entire sanctification. I asked an elder what was meant by being "pure in heart." O "child," he said, "that means you must come as near to it as you can." I went home but oh, this hunger and thirst after righteousness was not satisfied. When I was convicted for holiness I was in a clearly justified state. I had no doubt about my acceptance with God. When I was converted it was conviction of guilt; now it was conviction of want. As the hart panteth after the water-brooks, so my soul panted after God, the living God. "That comes to what I want," I said, "it's God!" The elder said, "You must come to it as near as you can. What is the use of fretting yourself, fretting all you can. Visit the sick, sing, pray!" But the hunger went on, and when I read, "Rejoice when men persecute you," I felt that was not my experience; there was a feeling of retaliation. And when they spoke about me and blamed me, I wanted to justify myself instead of leaving it all with God.

Then I read, "This is the will of God, even your sanctification." I went to the old deacon and asked, "What's the meaning of this?" "Oh," he said, "that's the blessing people get just before they die." Well, I did'nt want to die; I wanted to live and work for God; and when they told me, "You'll never live this life till you die," I wanted to live, and not to die.

In 1868 it pleased God to let me hear a sermon from Rev. J. S. Inskip, from the words, "Put on the new man, which after God is created in righteousness and true holiness" (Eph. iv. 23, 24). I had never read a book or a tract or definite testimony, but now, as the preacher went on, I followed like a child with its hand in its father's, and as he made point after point, I said, "Yes, that's plain." But I thought, if I got it, how shall I keep it? I didn't remember it was Christ keeping me. Mr. Inskip said, "When you are tired and go to bed you don't think of asking how you're to breathe; and so if you get God dwelling in you, He'll live Himself in you." "Yes," I said, "I see it." Just then a mighty baptism—I don't know what else to call it—came down on me. Every nerve in body, soul and spirit seemed to feel it. A joy and power welled up in my heart to overflowing.

The next point was, that this blessing was instantaneously received; but the development would be continuous. "How long is a dark room dark after you take a light into it?" "Yes, Lord, I see it," I said, and down came this wonderful inexpressible something, bringing every thought into captivity to the obedience of Christ. The preacher went on: "If Jesus is able in the twinkling of an eye to change this vile body, and make it like unto his own glorious body, how long does it take Him to sanctify a soul? Quicker than the sparks fly from the steel, I touched God—God touched me. Hallelujah!

The first result was the establishment of my faith in all God said. I believed all the Bible. At Keswick, last year, I looked out on that great mountain Skiddaw; a few weeks ago I saw it again. We have had a hard winter, but the mountain is not changed. I said, O Lord, make me like Skiddaw. The storms were real that beat upon Skiddaw, and it has been so in my experience—real fights and real victories. I don't see any apologies in the Bible for speaking about what the Lord has done for our souls. Oh, it's God. Glory to his name. The half has not been told. (Sings)

"Of peace I only knew the name,
Nor found my soul its rest,
Until the sweet-voiced angel came,
To soothe my weary breast.
The half was never told,
The half was never told,
Of peace divine so wonderful,
The half was never told."

(*Christian.*)

Miscellany.

—Punjaub Mission of the C. M. S.—Report of Rev. R. Bateman:

Years ago a Brahmin faqir was warned by a Mohammedan faqir that the truth lay in Christianity. Last year he had a striking dream to the same effect. Being an idolater, his first impulse on waking from his dream was to procure images of our Lord and His apostles. He went on foot sixty miles, armed with Rs. 18, to get them in Lahore. Happily he fell in there with the Rev. Imad-ud-din, who gave him a Testament and with Babu Raha, who sold him for Rs. 2, instead of images, a complete set of Scripture pictures. These he bound up in a Bible, and on them he can now descant in a most interesting and profitable way. Long after this I found, however, that he was still keeping the balance of his money to make an image of the Saviour with. At last, feeling sure that he had turned to God from idols, I presented him to the Bishop for baptism. An infant was baptized at the same time. After the service he said, "*Remember now that I am of the same age as this little one; we are both babes in Christ; feed me with milk I pray you.*" Striking words to fall from the lips of a strapping fellow who had served his time in the army, and wore a presentation ring from the Maharajah of Kashmir, whose orderly he had been! He had a house of his own which was looted, and land of which he was dispossessed on becoming a Christian; so I was bound to find him a means of livelihood. He has been made Chowkidar of the Government Rest

House at Narowal, which adjoins the Christian graveyard. This, besides helping him, will be a means of protecting our graves, which the heathen are fond of disfiguring.

The strange Koreish faqir, who has been with me off and on for six years, came twice this year. He is certainly drawing nearer to the acknowledgment of the truth. I think he is with Mr. Shirreff now, which is well, for he cannot stand my wandering habits, and wants to monopolise my hospitality and my time. When he left me in the spring he told me, with all seriousness, that he thought I wanted a wife and that in the course of his practice as a doctor he had come across a very charming and virtuous young Hindu widow, with whom if I gave the order, he would try to arrange a match for me. I need not say that I declined with thanks. Two other faqirs, Christians, were with me for a week, but though they were nice fellows, and useful in preaching, I was confirmed in my conviction that the life of a wandering mendicant is not compatible with the development of a high type of Christianity.

Readers of the far-back numbers of the Umritsur Report may remember that in 1854-5 a faqir with his family came into Umritsur and asked for baptism. He had been led to do so by hearing a tract read. He asked to be simply baptized, and sent back to his village. The missionaries thought it better to detain and instruct him. Impatient of this he went to Lahore, received baptism from Mr. Forman, and went home again. On his return he was forbidden the use of the village well, and had to drink ditch water. He was an old man even then, but his son, a fine fellow who had lost an arm, set to work, and after three years of incessant labour had dug a well thirty feet deep, moulded bricks, collected fuel, burnt the bricks, built the well, and all with his one hand. This was an effort worthy of Robinson Crusoe. When the well was finished, he said to the heathen that he would give it them if they would give him water from it. This was very politic, for he secured the good will and alms of the village, as well as the purity, by constant use, of his well. The family lived for twenty years with its light under a bushel. The young man's physical energy was not equalled by any spiritual effort. The old man, as is the way with faqirs, only told his religious secret to chosen pupils, and in outward life conformed to Mohammedan custom, except that he always kept the Testament, and had it read in his family. In 1864 my predecessor, the late Mr. Brown, accidentally found him out, but, as he went home soon afterwards, was not able to follow him up. Ten years later still, while travelling in the Hoshiarpore district with Mr. Chatterji, I fell in with a man who said he had heard the Gospel from a faqir near Srigovindpore who was teaching far and wide. I went in search of him, and after some trouble found him out. When I told him who I was and why I had come, he hugged me and sobbed convulsively. I saw at once that he was an out-and-out Christian in heart, though not in profession. I put up a Christian flag over the well, and visited him whenever I could. Twice since then he has been into Umritsur, and his family has thrown off a great deal of the appearance of Mohammedans. Several of his pupils, faqirs like himself, profess their faith in Christ but it is very doubtful whether it is right to baptize able-bodied men who think begging an industrious and respectable profession. Last week, however, I came, at the repeated request of one of them, with Mr. Keene to baptize him in his own village. He and his wife witnessed a good confession in the presence of a large heathen assembly, and were baptized, together with four grandchildren of their teacher, in the village pond. Nothing could have been nicer. The Natives have extraordinay notions about the rites by which converts are received into the Church—some of them absurd, some vile and all unrelatable. By this public ceremony all mouths were shut, and I trust not a few hearts opened. I only regret that illness prevented Mr. Forman from being with me, and helping at the baptism of his descendants in the faith. Now the difficulty is, How is this couple to be provided for? The man is a fine young Rajput, able and willing to do anything, but he is attached to his teacher, and it would be a great pity to move him. Leave his present house he must, and that without any delay, for, though he built it himself, it is on land owned by Mohammedans. Mr. Keene and I went there the day after his baptism; his wife was alone. He returned while we were there from his daily begging round. He had not received a pinch of meal and a few sugarcanes were the whole provision for his wife's repast and his own. Moreover, he had been warned off the village well. I say, What is to be done for him? He *can* dig, and to beg he is *not* ashamed. But he has no land, and his begging is vain, if it were right. Mr. Abdulla Athim has land in the next village, of which he has promised to give him five acres, but who will give a yoke of oxen (5*l.*) to till it? I have lent him my oxen while I am here to drag the rough materials for another house, but I must go tomorrow and take them with me. for they are my only means of locomotion; and if I could give him mine, who is to feed him or them till the first crop can be reaped? I cannot give Mission funds, or a cry about "rice Christians" would be raised. Somebody must do it, and anybody would if he knew, as I do, the truth and earnestness of this little flock of believers in the out-of-the-way village of Chhelowal.

TELEGRAPHIC NEWS.

London, September 19th: Latest advices from Capetown, dated the 2nd September, state that Cetewayo, with a few followers in a prostrate condition, has surrendered to the British without offering any resistance. He was brought to Ulundi, and thence taken to Greytown. His ultimate destination is not known. Sir Garnet Wolseley, at a late gathering of the Chiefs, announced that Zululand would be divided into three parallels, each under a white Resident. Lord Beaconsfield, at an agricultural banquet at Aylesbury yesterday made a speech in which he discussed at some length the present depression in agriculture. He upheld the present system of land tenure, and said the cordial co-operation of landlords and farmers was the best remedy under the actual circumstances. His Lordship maintained an absolute silence respecting the Afghan question and the foreign policy of the Government generally. Reports are generally current that Prince Gortschakoff has tendered his resignation, and that he will be succeeded in the post of Foreign Minister by Prince Labanoff.

20th: A Liberal demonstration was held yesterday at Newcastle, at which Lord Hartington made a speech. His Lordship said that the prospects of a dissolution of Parliament were remote. With reference to the massacre of the English Embassy at Cabul, he said it was no subject for party recriminations. The Liberals deplored that their forebodings relative to the Treaty of Gandamuck had been fulfilled. It would be necessary in the first place to avenge the massacre, and afterwards to enquire who was responsible for sending up a comparatively unarmed Mission to Cabul. He condemned the idea of the annexation of Afghanistan' as India was not capable of bearing the cost; and' moreover, it would bring the Russian frontier nearer to the English, which it would be impossible to view with equanimity. His Lordship, in conclusion, said that the next Liberal Government would have to undo the mischievous legislation and policy of the present Government. The English harvest operations have nearly finished. The wheat crops is expected to be ⅓ below the average.

Vienna, 21st: Prince Bismark has arrived here. It is semi-officially stated that during his visit he will exchange views with the Austrian Government respecting the mutual interests of the two Empires (German and Austrian), and that if they coincide a written understanding for future common policy will possibly ensue.

London, 22nd: Cetewayo has been sent a prisoner to Capetown. Sir Garnet Wolseley has announced that the Zulu Chiefs have signed the conditions of peace. Zululand is to be divided into independent territories under two Residents. The importation of arms is prohibited. Mr. Edward Mallet has been appointed British Agent and Consul-General at Alexandria. The *Turkestan Gazette* states that an envoy from the Tekke Turcomans arrived at Merv in July last, to solicit assistance in their war with the Russians. Half the Turcomans at Merv promised their co operation whilst the others holding in esteem the friendship of Russia, refused to aid the Tekkes.

Alexandria, 22nd: A new Egyptian Ministry under the presidency of Riaz Pasha has been formed.

London, 23rd: An understanding has been arrived at between Lord Salisbury (Foreign Minister) and M. Wadington (Minister for Foreign Affairs in France) with reference to affairs in Egypt and the Greek frontier question.

Vienna, 23rd: The interviews which have taken place here between Prince Bismark and Count Andrassy have resulted in showing that the interests of Germany and Austria are identical and will be peaceably asserted.

London, 24th: The London press warmly approve of the understanding arrived at between the Courts of Vienna and Berlin, which they say will be a guarantee for the maintenance of peace and a security against Russian aggression.

St. Petersburg, 24th: The *Golos* announces that the Russian Expedition against the Tekke Turcomans will be hurried on in order to finish the campaign this autumn. It also adds that Persia has promised to assist with supplies. The Chinese Envoy has arrived at Livadia for the purpose of signing the Russo-Chinese Treaty. He will subsequently return to China, leaving a permanent Chinese Embassy, however, at St. Petersburg.

PASSENGERS ARRIVED.

Per P. and O. Str. *Zambesi*, 24:

From Southampton.—Mrs Doveton and infant, Mr and Mrs Turner, Miss Simpson, Mr and Mrs Mullaney, Mr Baron, Mr A Hutchings, Kumih Khan, Mr and Mrs Biggs, and Master and Miss Shields.

From Brindisi.—Mr A C Kelley, Mr E C Ozanne, Mr R U Lomas, Mr J Hopkins, Major E R Conolly, Mr Trevithick, Mr W Hall, and Mr and Mrs Ritchey.

From Venice.—Mr Navalkar, and Mr E Gay.

From Port Said.—Mr W Burnes.

From Aden.—Mr Innes Taylor.

Domestic Occurrences.

BIRTH.S

HUGHES—September 18th, 1879, at Harda, the wife of the late Mr. W. H. Hughes, of a daughter.

SETTERFIELD—September 25th, Arthur Bunder, the wife of John Setterfield of a Son.

MARRIAGE.

CRAIKE—MARKS—September 20th, at Christ Church, Ahmednagar, by the Rev. G. B. Streeten, George Craike, Color Sergeant, "Royal Fusiliers" to Kate Ceilia, eldest daughter of Color Serg A. Marks, "Royal Fusiliers."

DEATH.

HARVEY—At her residence No. 1 Kahun Road, Poona, Mrs. Amelia Ann Harvey. Widow of the late Mr. William Harvey, C. E., of Indore, aged 58.

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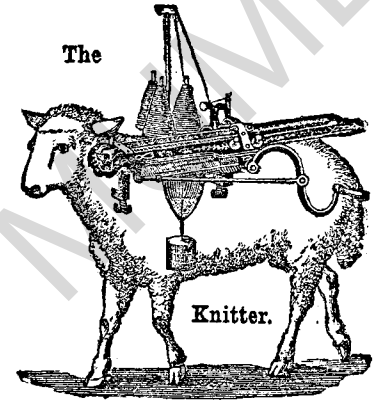

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